Security and Independence

BEATRICE M. HINKLE

THERE can be no contrary opinion about the fundamental importance of the need to develop in the child a true feeling of security, out of which will spring inevitably an attitude of independence and relative freedom. But there are many contrary opinions and theories as to how this can best be accomplished so that the future adult can face courageously the insecure and changing world with that faith and confidence in his power to understand and deal with it which, when possessed, can move mountains.

Unfortunately, these differing opinions and theories so confidently put forward by their exponents have succeeded in throwing confusion and insecurity into the minds of many parents. The fear that they may act in some way that will be detrimental to their children has weakened the confidence they have heretofore held in their ability adequately to train and rear them. This uncertainty and insecurity of the parents has become a potent factor in its effect upon the children, for there is nothing so quickly sensed and reacted to by young children as the inner feelings and moods of the parents. Words are of no significance in comparison.

Now, the fact is that every child comes into the world insecure and dependent, utterly and completely. The only security that he possesses has nothing to do with him, but depends entirely upon his parents; and this condition as a fact lasts a long time. He is little, he is weak, he is in contrast with the adults about him, he is surrounded by a world filled with things which he does not understand. All he really possesses are his wishes and impulses. The problem with which we are confronted is a very delicate one. How shall we help the child to gain for himself that most needed inner feeling of security and confidence, and at the same time have it based on reality, instead of on fiction? One thing is certain. At no time more than the present has the need existed for actually building into the child a true sense of reality respecting the world outside of himself; to see it as it really is—a place of change, uncertainty and insecurity—instead of a place only existing for his benefit. A child who is not made to face this reality becomes painfully disillusioned when the world exhibits its disregard of him.

Of late years all the emphasis has been laid upon the value of a harmonious, stable home for the child with father and mother mutually agreed as to his welfare, the assumption being that this environment will give the child the feeling of security and stability that he craves. Unfortunately, nothing as simple as this provides a real solution for the complexities of human psychology. The secure home in which the child rests happily is possessed through no effort of his and, therefore, he frequently gains a false sense of security and a false independence, one entirely connected with his environment, which can be perilously undermined when he leaves the comfort and security of home to face for himself the uncertainty of the indifferent world.

I know many cases where the very harmony and devotion of the family to each other are the chief factors underlying the failure of the children to gain the feeling of security within themselves. One family comes to my mind as an illustration in point. It was of good, healthy American stock, comfortably well-to-do, but not wealthy, with an established place in the community. The family consisted of father, mother and five children—three boys and two girls, now considerably past early adult life. The two girls never married but continued to live at home, one of them very neurotic and unhappy.

The three boys went out into the world early enough, all married, but became alcoholic, dipsomaniacs or excessive drinkers to the point of frequent intoxication in a rather severe form. In their ordinary life, they all acted as though they were free, independent men; in fact, too independent outwardly, but the independence was of the compensatory type, for it did not rest on a real sense of inner security and assurance, as was evidenced by the need to stimulate this through the alcoholism. A searching analysis of the early home life failed to reveal strained or abnormal conditions which would justify pointing to the home influence as the dominant factor in developing the neuroses in this family. The family was not an ingrown one, for the parents as well as the children had plenty of social contacts with the outside world. The children all seemed a normal, healthy group in their youth with a deep affection for their parents and warm devotion to each other. The only condition that could be discovered relating to the family was that they were so harmonious and happy in their home setting and in their relations with each other that the children never achieved individual security and true independence apart from the family group, but remained unconsciously dependent upon it.

Yet I doubt whether even a few of the attitudes toward children, so confidently advocated by the psychologists to produce security and confidence, could be found lacking in this family, and I have the records of numbers of others that seem to have provided all that is customarily demanded, and still the children have exhibited the limitations and weaknesses arising from lack of self-confidence and a general feeling of security.

Accepting the Individual as He Is

WHAT lesson is to be drawn from these factors? Most important is that the sole responsibility for the possibilities of the future of the child does not lie with the parents, no matter how conscientiously they try to give of their best. Unconscious factors are at work over which they have no control. This does not mean that the efforts of parents are useless, but that fret and worry, which exist among many modern parents who study carefully the latest admonitions, are useless and, indeed, harmful. They need to realize that they can only do the best they know, and must leave the rest in the lap of the child's own fate. What is outward and obvious counts less than the subtle and hidden.

Both the feeling of security and the attitude of independence are psychic states which must be won by the individual himself to have any validity. They cannot be given to the child by the parents no matter how desirous the parents are of doing so. These feelings are wholly subjective, and to be of lasting value they cannot depend upon artificial conditions which exist outside of the self; for instance, the strength of the family group, the social position, wealth or other external factors which create a false feeling of security and of independence, but never in themselves develop the secure attitude which belongs to the individual alone.

Making the Most of Innate Capacity

ON the other hand, parental attitudes and home conditions can undermine the child to such a degree that the normal development of the feeling of confidence and of inner security is inhibited and crippled. That these conditions produce more serious and unfortunate effects upon some children than upon others can be verified any time. This is due to the other great factor—the one most frequently ignored by a large school of writers on these subjects—namely, the inherent tendencies or predisposition of the child himself.

It is this factor, the special inborn predisposition of the child, meaning by this the particular type of response to a stimulus that a particular child will manifest, that is so very important to understand from the earliest possible time. With this knowledge we can have some basis for providing an environment and an adult attitude toward the child which shall be adequate and suitable to meet his special needs. Great differences in response and attitude among children can even be observed in the babe at the mother's breast, and it is these differences that render any standardized method of treating children a failure.

For example, one of the cardinal tenets in child training upon which much emphasis has been laid is that of praising the child generously for all his efforts and achievements. But it is entirely open to question whether this procedure works out for the best interest of the child, for by this method he is made dependent upon the commendation of others for his satisfaction, instead of upon his own achievement. He becomes bound to the approval of the grown-ups of his group in greater degree than he should be if he is to gain a moral standpoint within himself. Everyone has come into contact with grown-up persons who constantly require praise and appreciation for everything they do, and feel downcast and inferior over any criticism regardless of its nature. Those persons cer-

tainly have no security or independent point of view within themselves. They have not learned the happiness arising from achievement itself, and are at the mercy of any wind that blows.

One of the greatest interferences in the way of the child's gaining his own viewpoint and relation to reality is the almost universal error of the mother, nurse or teacher who places herself between the child and his own experience. Instead of letting him gain his knowledge of the properties of things and of his relation to the world through his own sense experience he is permitted only to deal with knowledge at second hand; that is, through the medium of the words of another. Thus, the child is robbed of the use of the reflex mechanisms with which he is provided for the very purpose of developing automatic reactions to objects and situations which he has learned from experience are hurting, and on the other hand he builds a feeling of confidence in himself in proportion as he tests and achieves success in meeting obstacles. It is a matter of common saying that young people will not learn from the experience of their elders.

Experience Is the Best Teacher

We must recognize this as normal, for the only living knowledge is that won by the individual through his own experience. Certainly, it is not desirable to allow the young child actually to experience injury in order to learn that certain objects are injurious, but in every other possible instance he must be given an opportunity to gain his knowledge directly through his senses instead of through reasoning or commands. In this way, instead of the adult acting always as the restraining factor between child and object, thereby producing timidity and fear in one child and mental conflict as to whether he dare or not, in another, the child himself becomes the knower, and acts accordingly. This is the method now used as much as possible in many of the nursery schools, but parents find it exceedingly difficult, largely because of their own fears and prejudices.

The child should be led early to recognize that the difficulties he encounters lie most largely in himself, in his weakness and lack of knowledge, and these defects can in some measure be overcome as he grows and develops understanding. If he will avoid pain and distress, he must learn the nature of the properties inherent in the object and in his environment and learn to adapt himself to them or to overcome those that can be shaped more nearly to meet his needs. In this way he will gradually come to recognize the properties of things and the rights of others to which he must adapt. Thus he will learn self-discipline and control of his impulses through meeting the actual experience, instead of having the discipline become repressive because forced through the commands of others. Instead of words, action and reaction must be the teacher. In this kind of experience lies the beginning of self-reliance and constructive independence.

To Think as a Child

Another very prevalent mistake with children is to encourage them to assume the attitudes and prerogatives of adults. That is to say, to try to shorten the distance between the parent and the child. This in reality cannot be done, and is not for the interest of the child. The parent can never be anything but the parent, and should have attained, upon reaching this responsible age, the values and dignities belonging to it. The child must pass through the stages of childhood and should not be forced artificially into stages he has not physiologically or psychologically reached. No real value is gained by the child who precociously undertakes or is burdened with responsibilities and tasks or pleasures that properly belong to an older period, that of the adult. It will be found invariably that the overstressing of one side of the growing individual renders the other side correspondingly weak and underdeveloped. Each phase of life has its own need to be lived, and nature does not respond kindly to attempts to leap over the periods.

It is generally recognized among progressive educators as well as psychologists that the foundations of the character of the future adult are all laid down before the seventh year. Also, that up to that time the child is wholly collective, often suffering agony because he differs in some slight way from his fellows, even though the difference may be an advantage from the adult standpoint, instead of a detriment. But this does not matter at all, for the child possesses no standards of his own. That is why he is so very easily dominated by others, by their attitude, their praise or blame.

When the full significance of this knowledge, with all its implications, is understood the responsibility appears overwhelming. Then we realize that the real education of the child begins at birth, and crowded into these first early years are all the opportunities for the development of the feelings and emotions which are so necessary for the wel-

fare of the future adult in his human relations. When the little child is patiently taught by means of experience itself instead of preachings that consideration and regard for others are as important as consideration and regard for himself, and that when he fails in this he himself suffers the loss equally and inevitably; when compromise and arbitration between the opposing wills and desires are the methods of adjustment, instead of physical force and dogmatic authority; when the application of the impersonal law of cause and effect as the reality principle is made from these earliest moments—only then is it certain that a new ethic and a new morality based on a profound alteration in the narcissistic feelings of the child will be evolved.

As far as the child is concerned, our way is fairly clear; seven years and one generation would be sufficient to alter the attitude of humanity.

But this implies parents and teachers not only capable of seeing a vision, but of living it.

How Parents Look to the Little Child

The child's sublime confidence in his parents' abilities is the measure of his high opinion of them.

LOIS HAYDEN MEEK

I WONDER how parents do look to the little child. Certainly not the way parents look to other parents or the way they look to parent advisors or consultants. No one today can really answer this question and were I not in danger of being dubbed a pessimist, I would venture the prophecy that no one will ever know the answer.

And yet it is very important for those who are dealing with children or with parents to construct somehow the picture and hazard a guess as to how young children see their parents. Our best source of information in my opinion lies in an analysis of children's behavior toward their parents. How do little children respond to their parents? Do they indicate in any way their attitudes by their behavior?

A child's responses to his parents are partially an outgrowth of his social development and have their beginnings in the early social behavior of infants. It is probably true that an infant's first response to his mother is closely associated with food. Some psychologists even think that an infant recognizes his mother by a combination of sensations in which the odor of breast milk is a large factor. It would probably be inaccurate to say that the infant in these first weeks "thinks" of his mother as food but certainly the mother and the satisfaction of hunger disturbances become very closely associated. From this point of view parents will gradually come to mean whatever is most closely associated with them in the child's experience. A mother may come to be in a child's eyes a protector, a playmate, a strange lovely lady, an always-busy person, a severe critic, a not-to-be-disturbed person, depending upon what experiences the child has had in connection with his mother. A father would also be thought of (depending on the child's experiences) as someone to play with at night, or a man who whips bad boys, or someone who hates noise, or someone who reads or plays golf or goes to the club all the time.

In other words, what a parent is to a child depends first of all on what he does to and with the child, and second on how these various experiences become associated in the child's mind. This implies, of course, that the relationship which exists between parents and young children is a varied relationship and that here, as elsewhere in human psychology, there are great individual differences. However, there are here as in other phases of the psychology of human beings some types of response which seem to have wide generality. We will discuss just three.

Except for extreme cases, little children regard their parents as guardians of security. Just watch a three-year-old in the park run to his mother or father every time his security is threatened by an older child, a big dog, a strange man, back-fire from a nearby car. They are the source not only for physical security but for affection, sympathy and consolation: the two-year-old with the bumped head, the three-year-old who has had his kiddy-kar taken by his playmate, the four-year-old with a cut finger,

the five-year-old who has had a fist fight, the six-year-old who has been snubbed by the big boys. Even when mother is not present, a child of five or six finds some measure of security in saying to his tormentor, "I'll tell my mother on you"—a security due probably not only to his faith in his mother but to his further belief that the other child will know this faith to be well grounded.

This situation places a dual responsibility on parents—first a responsibility to meet the need of children for protection and security, emotional as well as physical; and second, a responsibility to provide for the gradual increase in physical and emotional independence of the child. The very fact that little children are dependent on adults for so many things sometimes makes us forget that day by day and week by week there is a gradual growth in their abilities to do things for themselves. Wise parents take advantage of this development and gradually withdraw from their children the kinds of protecting and helping which become unnecessary as they are ready to assume these responsibilities themselves. Thus parents can encourage affectionate relations with other members of the family, with children and with other adults. They can plan for increasing social contacts and opportunities for making friends. In these ways they may widen the emotional life of a little child and provide for that gradual weaning from emotional dependence which must come to normal children by adolescence. This does not imply in any sense that parents should take away the security which a little child finds in his home and which he expects from his parents, but rather emphasizes that the kind of security he needs will change with the changing years.

The Font of Wisdom

YOUNG children see parents as sources of authority. Father and mother are called on to answer such vital questions as what makes the rain, who is God, where do babies come from, what makes the light, who made me, why do birds fly? To be worthy of this confidence parents are finding that they need to know and understand not only the elementary workings of the world but some of the more complicated ones as well. An encyclopedia may help but a joyous interest in life, a curiosity toward whys and wherefores and a variety of rich experiences are most important. A mother who loves the out-of-doors and knows trees and flowers and birds, or a father who understands a gasoline engine or the intricacies of building construction will bring vital information and help to young children. Parents must play fair with these young discoverers and answer their questions with correct facts. Young children will not be interested as a rule in complete details but they should be answered truthfully and in such detail as their interest and maturity demands.

Children also expect parents to be able to make a boat, draw a picture, lift a heavy load, untie a knot, reach a high shelf. These are skills difficult for the young child but which he can learn with proper guidance. But it is very difficult to know how to give the proper guidance. Billy asks his father to help him put a mast on his boat. His father starts to help him, becomes interested in the boat and completes it, entirely by himself. Tommy's father, on the other hand, confronted with the same situation tells his son that he must do it himself. Tommy tries, fails again and again until he gives it up disgustedly and decides boat building is no fun. The solution which lies between these two extremes is, of course, to give just enough help so that the boy can go on working and to withdraw as soon as he gets the "cue" of his next step. There is probably nothing so difficult for parents or teachers to learn as *when* to give help, *how much* to give and *when* to withdraw and let the child work alone.

The Child's View of Obedience

PARALLEL with this, children see their parents as the source of another authority—the authority of control. "May I go out?", "Let me go and play with David," "May I get up?" are evidence of this. Bedtime, playtime, coming in, going out, mealtime are regulated and controlled by parents and by and large accepted by children even though sometimes with protestations and cries and anger. Parents are persons to be obeyed unless you have learned clever ways to defeat their commands: tantrums, begging, crying, pouting, smiling and kissing and pleading. Even little children learn these tricks of evasion. Here we find that those parents who use their power of control to a minimum, who are consistent and firm in their requirements, and who gradually increase the freedom of children to make their own choices and decisions are paving the way for strong and reliable characters.

Because of this vested authority and because of the necessity to protect and care for infants and young children, parents probably become to children the great "inhibitors," the arch "interferers." A baby from birth seems to be constantly struggling against the inhibitions and interferences for which we are responsible. Bathing, dressing, lifting, car-

rying, holding—all interfere with a baby's activities. Gesell noted that the newborn baby cried every time his position was changed in the washing and dressing episodes following birth. We continue these interferences and in a few months try to change his habits of elimination. Dr. William White believes that this early interference with the fundamental pleasurable states occurring at urination and defecation is the primary cause of negativism in preschool children. It would seem, however, rather to be one in a long series of continuous inhibitions that are heaped upon the young child. As soon as he can walk inhibitions increase — it is "Stop the baby, quick!" or "Save my best vase" or "Take that away from him," or "No, no! You can't have that" continuously during the toddler's days. No wonder that by two or three he begins to show signs of having learned ways of overcoming interferences and inhibitions. Negativism is the climax of his learning during the two or three years previous. All children may show some signs of it, but the children who are extreme cases seem to have lived in an environment which allows little activity to a toddler and where disciplinary methods have been weak or inconsistent enough to give hope to the resistant. In other words, the child has learned that negative behavior works. For both preventive and remedial methods the moral is self-evident: fewer interferences and consistent discipline where it is necessary to have discipline at all.

And so if we try to look through the eyes of a little child we see parents as guardians of security, gods of authority and restrainers of liberty. Thoughtful parents will never let their children lose confidence in the security of home and family, but will also jealously guard each child's right for increasing independence and increasing control of his own life. These are the inalienable rights of childhood—their safeguards of normal wholesome development, physical, mental and emotional.

The Child's Need of Parental Patterns

"What you are stands over you the while, and thunders so that I cannot hear what you say to the contrary."—Emerson.

ERNEST R. GROVES

If the founders of our Republic could revisit us, perhaps nothing would seem to them so strange as a new attitude toward parenthood. They would marvel at our inventions, but the change of thought regarding parenthood would seem to them incredible. Our great interest in child study they would come to understand, since there are, after all, intimations of this in the moral responsibility they felt as parents. What would puzzle them would be the increasing suspicion of the status of parenthood. Especially would they wonder at parents themselves questioning the wholesomeness of the parent-child relationship which until recently was the most firmly established of all social relationships.

It is, of course, true that this skepticism amounting sometimes to a panicky recoil against parenthood and its responsibilities is felt only by a small minority of parents, but it is impressive that these are so often the most studious and conscientious of mothers and fathers. It is startling to find the serious study of children bringing forth doubt of the fundamental soundness of the relationship of child and parent.

It cannot be denied that the science of child care, in addition to the insight it has given into child nature, has made some parents fearful of their power. This overserious concern, stimulated by facts that are being gathered from the study of family relationships, when it ushers in the fear that some parents are beginning to feel, is an exaggeration. Every relationship has its danger and it is not to be expected that so intimate and emotional a setting as that provided by the family should prove less hazardous than other associations. Parenthood in the past has been too complacent. The one problem that has seemed of importance has been how to bring the child under parental control. It was the business of the parent to shape the child, and it was so in accord with the divine order of things that this fashioning was carried out as a solemn duty with no hesitation on the part of the parent. What formerly

was considered the inevitable obligation of the adult seems now, under the scrutiny of modern science, the means of greatest risk to the child.

Facing the Inherent Challenge

As is so often true in life, we are running from one extreme to its opposite. The only way of avoiding the dangers inherent in the parent-child relationship is for the human race to bring its career to an end by having no more children. The survival of children demands an adult world. The newborn babe enters a civilization which is not reflective of his weakness but in accord with the strength and resources of older people. His helplessness demands that this shall always be. Hardly any living thing would face so futile a struggle for existence as the infant if the life into which he entered were no more resourceful than the haphazard movements and cravings of his own body. Neither in capacity nor expression can he reach the adult level at any point. That does not mean that the relationship with older people in which he enters is alien to his nature or out of accord with his fundamental needs.

His dependence is not confined to the physical and the material. The child's social achievement starts as distinctly as does his physical growth and for the success of both, the newborn child depends upon adult ministration. It is true that the child cannot enter the fellowship of adult society, but it is equally true that even his possibility of physical survival depends upon his being brought into its security. On the social side this means that the child must have given him an opportunity to develop patterns just as surely as to carry on physical activity or obtain food. This fact that as soon as he begins his separate existence, influences start playing upon him leading toward definite patterns soon to become fixed and characteristic of his unique personality necessarily involves hazards, but they are the hazards of living and from them there is no escape. The child's need of adult patterns is just as great as his need of physical care.

Perhaps it will be objected that the patterns by which the child must shape himself need not be given by parents. True enough, but they must come from some adult, and experience shows that they are best brought by some one who has the feeling of guardianship and an emotional attachment. No one will question the first statement. The child must have protection, and for any degree of success this must be associated with a feeling of responsibility. It is the attachment that some fear and others even seek to eliminate, but a winsome guardianship that awakens the responses of the child cannot escape being an attachment. Emotional responses always appear in intimate relationships and most especially with the child who feels himself secure in affectionate contact with some older person. An impersonal existence cannot be given the child, and in so far as we have approached this in orphanages and other institutions, nothing has been accomplished to encourage our attempting to keep the child free from ties or from affection, so as to make his life as impersonal and mechanical as possible.

Social existence cannot be had without introduction to an adult world from which inevitably comes a start toward pattern making. This relationship carries dangers, since upon the accidental qualities of his contact the child's career depends. But there is no escape from the ordeal. It is the humanizing process through which we all pass, and it is largely because he must get from some adult quarter "sets" toward habit making that the child needs parents. Thus parents give to their child the beginning of social life, a start toward personality, as surely as they give him physical existence. From this entering upon pattern making there is no escape for the child, and only by withdrawal from contact with the child can the parent avoid this responsibility. No human life develops in a social vacuum, and at present only in rare cases can there be any satisfactory substitute for the parent's assuming the obligation of furnishing the patterns for the shaping of the child's career.

Parenthood Cannot Depend on Instinct

Obviously the parent has no native endowment, no instinct, no influences from his past experience that can be safely trusted to bring forth patterns that the child needs most to have. Insight, skill and self-discipline are required for the meeting of the responsibilities of parenthood.

It is clear that the particular family situation as well as the general social setting must influence parental patterns if they are to be adapted to the personal demands of the growing child. From time to time and from place to place changes occur that necessarily register in the parent's program. At present the American parent who wishes to work out his pattern-furnishing policy for the best interest of the child keeps in mind four objectives. From the first he will seek to build into the child pattern trends that will call for enlargement of personality. No suggestion will be made of finality in the child's

accomplishment. Every success will be a stepping stone to a new ambition, a fresh struggle, the glimpsing of a distant goal. Any parent at this point proves mischievous when he sets for the child patterns that are mere blind alleys that soon come to an end. Satisfaction that results from complete accomplishment and carries with it the end of growth brings losses, and this arrest in personality development is seldom made up for in later life. The wise, modernized parent seeks to give the child patterns that need continuously the feeling of achievement and that also avoid final content. A life program of either an ever-growing effort or the precocious ending of one struggle after another is itself a major pattern which decides the character of the personality.

The second pattern objective never absent from the progressive parent is the desire for the child to learn through his activities to know himself. Self-understanding must come into the life if the individual is to obtain balance and the ability to live happily with himself. Thus the parent will attempt to give the child patterns that bring forth knowledge of self without morbid exaggeration or emotional protest.

A third desire will be to prepare for the ordeal life is sure to bring, the inevitable testing which will reveal whether the ability to persevere in the way indispensable for success and self-respect is being built in the child. Great care will be given to avoid making his ordeal and testing experiences seem arbitrarily put upon him, for such a program is almost certain sooner or later to be discovered by the child and resented. There is no excuse for deliberately placing before the child situations to test him, since his normal everyday experiences furnish plenty of occasions for teaching him courage. A common mistake is the attempt to inject pluck into the child as a gift from the parents rather than to furnish patterns that when absorbed by the child involve growth in self-reliance and courage.

Another quality emphasized in wholesome child training is self-maintenance. The father and mother can never safely forget their risk of becoming the source of the child's strength, judgment and incentive, making him less of a personality and more of a parasite. Temptation at this point is great, there are so many objects the parent wishes to achieve in the life of the child, each of which, if worked out by the child himself, will require time and patience and frequently considerable discouragement. It is easier to lift the child to the achievement desired than to give him the habit that will lead him more slowly to arrive with his own power at the desired goal. Here it is that the overconcerned parent becomes harmful because of impatience. He forces upon the child that which should grow out of his own life. The danger comes from not providing situations which establish patterns of self-reliance. The current of modern life in its present flowing gives increasing emphasis to the child's need of building his own code of responsibility.

Comradeship as Children See It

SELMA M. MATHEWS

SEVERAL recent investigations have suggested that however parents may judge the situation themselves, to their children they seem too busy. Any comprehensive discussion of the elements injected into parent-child relationships by parental interests and occupations inside the home and out would necessarily include some very knotty problems. Of these "what the children think" is just one, but in our efforts to be objective, to concentrate on "fact-finding" we are likely to overlook it. It is true that the child's picture of his parents' lives and their relationship to him may not tally at all points with these objective "facts" and adult evaluations. But his picture is significant, no less in its mistaken notions than in its frequently penetrating insight.

Although as yet there is perhaps little that seems conclusive in the investigations which have been made of children's attitudes toward their parents, these beginnings of experimental study are provoc-

ative and full of implications for parents to follow up on their own.

Germane and Germane report three different studies in their book *Character Training* which tend to show that children wish that their fathers would give them more time and comradeship. Pupils in grades four to eight inclusive were asked to write English themes on the following three subjects: What I wish my Daddy would not do and say—What my Daddy and I do which I like very much—What I wish my Daddy would say and do more often.

On the first theme the majority of objections were made to father's smoking. These boys and girls were opposed to smoking because it interfered with parent and child companionship. In the second set of themes 97 per cent of the children expressed appreciation for parental companionship. The third set of papers made a still stronger appeal for the father's companionship. They expressed a definite desire for more of the father's time. Many of the children wished their Daddy would accompany them to church. One child wrote that he wished his Daddy would go to church with him for it was lonely sitting in the front seat while his mother sang in the choir. These children yearned for companionship, confidence and parental advice.

Finding Time for the Children

In a study comparing mothers in homes of professors with mothers who are working women and with mothers in ordinary or average homes, the writer found that the average mother helped her children in their troubles more often than the mother in the professional home. However, the working mother exceeded the average mother in this same capacity. These findings represent expressions of children's attitudes concerning their mothers rather than necessarily the actual facts of the case. But if the children feel about it as they have expressed themselves, that is of utmost importance for consideration. Having a mother comparatively free from duties might tend to make the professor's child demand more and more of mother's time, while the child of a working mother sees her so seldom throughout the day that every little attention from her might be cherished, appreciated and magnified. At any rate among the children consulted those from professors' families placed their mothers lowest on the scale in a trait which represented an opportunity for the strengthening of parent-child relations.

In this investigation it was found that the working mother surpassed the non-working mother in acquaintance with her children's friends and attendance at P. T. A. meetings. These results were corroborated by another study which was conducted in order to compare working mothers of slum homes with mothers in the homes of a wealthy suburb of a large city.

What Children Criticize

Eugenia Leonard has made a very interesting study of mother and daughter relationships in which she learned some of the innermost thoughts of the adolescent girl. She found that nearly every girl studied was impressed by how very busy her mother was. In spite of increased educational advantages for women and modern labor saving devices for the home, it seems that mothers have less and less time to share their daughter's lives. Of course this represents only the girl's viewpoint, but her attitude concerning her mother determines largely whether their relations will be positive or negative.

The writer recently conducted an inquiry concerning children's attitudes toward possible advantages and disadvantages of mothers' out-of-home employment. In the analysis of these attitudes it was found that elementary and high school children most often made mention of resentment against being restrained and disturbed by mothers, while the factor next most frequently mentioned was that of a desire for parental companionship, care, advice and attention. This was evidenced by specific statements in which a great variety of individual and personal desires were formulated. Evidently, children feel deeply on the question of being restrained, repressed and disturbed. But on the other hand, children's feeling of need for guidance from parents ranks second to their criticisms of restraint. Out of 400 children giving opinions, 350 of them voted for more parental care, attention and advice. Coming from this same group of 400 children there were 540 references to restraint felt by children in their homes, coupled with visions of lack of restraint if mother only worked. It must have been a dominant attitude, for many expressed it more than once in the same paper.

Perhaps this feeling that their parents are too busy for them is an expression of the age-old concept of warfare between age and youth, so well expressed by Richmond in *The Adolescent Girl*. Age tends to look upon youth with jealousy and to consider youth as an usurper of its power and author-

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Adolescent "Discontents"— As They Voice Them

VIOLET A. JERSAWIT

THE discontents of adolescence are proverbial. How much these may be due to purely extrinsic forces operating in a world of rapid change, and how much to the inherent nature of the parent-child situation, it is difficult to say. But we do know that whatever may be the bond of affection and understanding of parents with their growing children, a certain intellectual and emotional chasm remains inevitably between them.

We cannot bridge that chasm nor hurry the intervening years of growth. We cannot level the differences between the mature and the immature, expecting youth and parents to view the world eye to eye. Certain conflicting viewpoints there will be by very virtue of youth's immaturity, parents having lived longer and lived more. We can, however, be aware of these conflicts, and especially of the part which parents play in them for better or for worse.

The young people are willing to help us toward such an awareness, if we are ready to listen and able to interpret. They are themselves, perhaps, more articulate than they are understanding concerning their own discontents. But in their spontaneous expressions of criticism and complaint, however unreasonable or petulant these may seem, the interested adult may glean valuable kernels of truth for his own guidance.

Discussions with adolescents carried on over a number of years reveal that their complaints are of two kinds. We see, in the first place, those conscious dissatisfactions which have to do largely with restraints, overprotection, and parents' unwillingness to trust young people with responsibility. These dissatisfactions are in large measure a valid and necessary part of growing up, and of the struggle to break away from the increasingly irksome "protection" of childhood. The second type of dissatisfactions represents less conscious but more significant resistances to subtle pressures which the young people themselves cannot define.

Among the first type of complaints we hear:

"Whenever I go shopping with more than five dollars in my purse, by father pins it inside my pocketbook, because he thinks I'll lose it."

"When I go on a visit out of town, and tell my parents what train I am taking, my mother calls the station several times to be sure that there really is a train at the time scheduled."

"After I have obtained my parents' permission to stay overnight with a friend, and I actually go to her house, my mother calls up to be sure I'm there."

Are young people entitled to have "secrets?" Are parents wise in insisting that their growing children "tell them everything?" Whatever the "rights" in the matter, young people often express the wish that their parents would be more forthright instead of resorting to wily ways of obtaining the coveted "confidences:"

"My mother gave me a diary that locks. She somehow finds a way to open it and then wonders why I have stopped writing in it."

"Whenever I telephone, my mother comes into the room on every sort of pretext, to find a book she doesn't want, or to place a towel that isn't needed."

"My mother insists on reading letters that come to me from anyone and then is critical of handwriting and content."

"Whenever I get home from a party or a movie, my mother asks me to relate the minutest details of what each one said and did."

From a boy this complaint: "My mother always wants to know where I'm going every time I go out. I'd probably tell her if she didn't always ask me!"

Many youthful expressions of annoyance are directed at the irksome censorship which parents maintain over their children's friendships, their reading, their amusements and their social fun:

"My mother tells me I have to make my own friendships, but when I bring home any new friends she always looks them over and even if she doesn't *say* anything I know she is criticising them."

"My parents find fault with my friends—'That boy can't be very nice; he uses such slang,' or 'How can you go around with that girl with all that lipstick?'"

"Father wouldn't let me go to the play all my friends were going to. He said it wasn't a play for young girls. I didn't want the girls to think I was

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Other Times—
Other Manners

The very fact that we can ask what children think of parents is the distinguishing mark of our current state of mind.

SOCIETIES more closely organized than ours today would not even raise the question of what children think of their elders and (naturally) betters. Those with a long background of accepted custom—though differing in all else as completely as do our own great-grandparents a hundred years ago and the Samoan Islanders even today—would only expect children to submit unfalteringly to them and their ideals. A society like Russia, on the other hand, which frankly breaks with all its past, demands that youth assume as its special province the responsibility to criticize and discard the elders and their pretentions. The good child and pious parent of a hundred years ago pictured here, the static serenity of a Samoan family group described by Dr. Mead in the following article, and the complete reversal of these traditional parent-child relationships in the Russian experiment, as discussed by Mrs. Lodge on page 232, are all completely self-assured. One virtue of our own current interest in children and their parents may be that we do not take quite so much for granted as any of these others. Out of all our questioning may emerge a sense of what is transient and what, more enduring.

Little Frank—or the Affectionate Child

Reprinted from The Mother's Magazine, for February, 1833.

Mother, I have picked the sweetest flower I could find in all the field for you. You are always pleased with flowers, are you not, mother?

Yes, when they are plucked by my little Frank.

Mother, I want to tell you something, but I fear it will make you feel bad.

What is that, my boy?

Why, mother, the boys say that father was poor. Does that make you blush, mother?

No, Frank, I am not ashamed to be called poor.

But, mother, the boys laugh at poor people. They call them mean. I do not like to have them say that my father was poor. Is it wicked to be poor, mother?

No, my son, not if we are honest and industrious.

Mother, the boys laugh at me, at the Sabbath school. They point at my shoes and they say they are coarse and mean. Shall I go any more to the Sabbath school?

The boys do not hurt you, do they?

No, mother, they do not hurt me, but they make me feel bad when they do not like me. I want everybody to love me. I love everybody, mother. It makes me very happy to see you smile, and to hear my teacher say, "You are right, Frank, you are right." It almost makes me cry when I think you love me, and that my teacher loves me; but I am not sorry, mother.

Frank, if your mother loves you, and your teacher loves you, you must not mind what the boys say.

But, mother, I think I should be happier if I had fine clothes, and some cents in my pocket, and some bright buttons on my jacket.

Frank, could you recite your lesson any better, or should I like you better, or would your teacher like you any better?

No, mother; you like me because I am your little boy, and my teacher likes me because I study to get my lessons, and I try to be quiet and attentive to what he says to us.

You see, then, my dear Frank, that it is not riches that makes you either good, or happy; and that it is not fine clothes that makes your friends love you. Sensible people think but little about fine clothes for

little children, provided that they are careful always to keep themselves neat and clean.

Every boy's mamma does not think as you do, mother. Jack Woodhull's mamma gave him, the other day, a shilling, to buy him six rolls of gingerbread and some sugar candy, for being good; and she promised him a fine suit of clothes on his birthday, if he would not strike the baby, and if he would not pick the buds from off the lilacs, and did not tread upon the beds in the flower garden. Will you give me a new suit of clothes when I am eight years old, if I am good?

No, my son, I shall never hire you to be good, or reward my children in that way. If you should be a disobedient boy and should spoil my plants, I should not give you sweet kisses, I should not smile upon you, I should not receive your flowers, but I should have to separate you from my company.

Mother, I should rather have your sweet kisses, and your pleasant smiles, than ten rolls of gingerbread. I should soon forget what I had been eating, but I should not forget it if you were angry with me. I could not be happy if you did not love me. But, mother, you are not angry with me now?

No, Frank, I shall never be displeased with you when you try to do right.

Mother, you was not angry with me when I broke your large pitcher, when Pompey ran against me, and knocked me down. You said it was an accident.

You are right, my love—I am only displeased with my children when they are disobedient and idle; when they are careless and inattentive; when they are unkind to each other, or impolite to strangers.

Mother, I remember that Dr. S. called me a polite little boy, the other day; but I did not know what he meant; I do not understand that word.

What were you doing Frank, when Dr. S. called you a polite little boy?

I found his whip for him when he could not find it. I thanked him for coming to see you, when you were sick. It was the same night, mother, that I walked on tiptoe, in your room, because you said a noise made your head ache.

Well, Frank, I understand politeness to mean, doing the same for others that I would have others do for us.

Mother, I did not understand Dr. S. because William Lacy said that I should never be polite unless I went to the dancing school, where I should be taught to hold up my head, and to make a genteel bow, and to walk gracefully.

Well, my dear Frank, we will talk more about this another time. I see from the window that our neighbor, Mrs. J—, is coming in. You must not interrupt our conversation, for that would not be polite. You may now take your book, and get your lesson.

Good morning, Mrs. Jones.

How are you, Mrs. Smith? I hope you will excuse this early call; feeling unhappy at home, I have come in for a few minutes; but I see you are engaged as usual, in conversation with your children; for my part, I never find much to say to my children. I am always glad to get them off to school or out of the house; for they are such noisy, racketing children, that I cannot collect my scattered brain where they are: they are so wild that my house is in confusion when they are at home. But I never was fond of children. My husband and I try to do the best we can for them. We are busy night and day, trying to scrape together a pretty little property, so that we may educate our children when they get old enough to send them away from home.

But, my dear Mrs. Jones, I fear there is often a sad mistake as to the import of the word education. Many persons do not seem to be aware of the fact that some men and women are well educated, who have seldom, if ever, been sent abroad, and who have had but limited advantages, even in a common school. Is it right, Mrs. Jones, to send our children to school, expecting the teacher to give them habits of industry and application? How can this be done in the course of a few months, in opposition to all their former habits? How can parents expect teachers to form useful and agreeable habits in their children, while there is little or no pains taken with them at home? How can parents expect a teacher to correct a selfish, and covetous, and ill natured disposition in their children, while they are indulged in every idle whim at home by themselves? My dear Mrs. Jones, before I had a family of my own, I taught school for a number of years. I found, from my own experience, that those parents who felt the least responsibility for the improvement of their children at home, and took the least pains to form their habits and manners, to make them respectful, affectionate, and condescending, were always the most difficult to satisfy and please. The experience I then acquired has led me to take pains with my own little flock, and I find I need not wait till they are grown, before I see and taste the fruits of my labors. Every day I am more than compensated for the care and labor I have bestowed upon their education, and I never find myself so happy as when in their society; and what is most grateful to a mother's heart, all my feelings of affection are fully reciprocated by them.

My dear Mrs. Smith, this conversation will put you in possession of a secret I no longer wish to

conceal from one on whose candor I can so fully rely. I have, for some time, been sensible of the amazing difference there is between your children and mine. It was this conviction that brought me to your house this morning. I fear my children are already beyond a mother's influence. I fear I shall never know the sweet comforts of domestic life, while I have no one to censure or blame but myself. My poor, poor children! I need your advice, but I have already trespassed upon your time. Permit me to request the favor of resuming the painful subject of my present grief and anxiety at a future time.

Parents and Children in Samoa

MARGARET MEAD

In the Samoan Islands the family is organized very differently from any plan of family life to which we are accustomed. The village is divided into a number of large joint households: each of these households contains from ten to twenty people who live in several houses all clustered together. Each household is presided over by a headman who is the trustee of the property of the whole family. He decides how much land is to be planted, which of the young men are to fish and which to garden; he plans for the needs of the whole family and his word is law within the family. For the good behavior of all the young men and the women and children within his household, he must answer to the town council of which he is a member.

In these large families there is no sharp division between parents and children, or between grown-up groups and children like that which is characteristic of the Western family. The family shades down from the headman and the very old people to the newest baby born to one of the young married people. Usually there are two or three young married couples, most frequently brothers or cousins and their wives, living under the care of one headman. In such a family there are always people of all ages. The Samoans have great respect for rank, and among young people age constitutes rank, so that a little boy of five must obey and treat respectfully his brother of twelve. From the standpoint of the new baby, there are some fifteen or twenty people more important than he; as soon as another baby is born, the older baby goes up one step in the social scale.

The most important attitude which these Samoan children must learn to have for their elders, who are the "parents" of all of them, is one of respect. In Samoa people grow up slowly, take a great deal of time to learn to speak beautifully and walk gracefully, to fashion a canoe perfectly and build a house the rafters of which will look like a rainbow. There is no rush or hurry; there are plenty of people to do the necessary work, and the children are not encouraged to be precocious. Indeed, precocity, which the Samoans call "talking above your age" is a sin in Samoa, and children are praised who learn slowly and thoroughly and do not attempt to do things which they do not understand. As their parents have been brought up in the same way, they are also skilled and quiet people who attempt to do only things which they understand well, and so they command the children's respect.

The chief respect is given to the headman. Toward him the children are taught to feel something very like awe. He is the wisest, the cleverest man, the best man in the whole family, this headman in whose hands their welfare lies. Children are taught never to approach him lightly, to keep their noisy chatter for some distant spot which will not disturb him, to kneel on one knee when they speak to him. He stands for authority, for final decisions. The child's attitude toward the headman is the same whether he is his own father or his grandfather or his uncle, as the case may be. He is someone who is remote, almost sacred. He never takes any notice of the child, beyond an occasional grave rebuke; the child never sees him unbend, become frolicsome or ill-tempered.

Below the headman in the children's feelings are a group of parents. These are all people to be treated with respect; they do not have a great deal of time for children; they are busy doing important tasks. But they are always there, half a dozen fathers and mothers, to tend the sick child, or chastise the naughty one. This whole group of parents produces a different attitude in the children from the attitudes held by children who live alone with their

own father and mother. The children do not think of an own mother who always protects them, an own father who works only for them; instead, they think of a group of adults all of whom have their interests somewhat, but not too importantly, at heart; of a group of fathers all of whom garden and fish and build for all the members of the large household. The children do not feel shut up in little worlds of father, mother and two or three children; instead, they are parts of a large family, which includes babies and other children and adolescents and young men and women, married people, old grandmothers and grandfathers, and a headman who presides over it all.

No child is ever given the sense of being the center of the household such as so many young children get among ourselves. But each child has his place, and that place becomes more important as he grows older and more and more babies are born over whom he, by virtue of his superior years, may exercise authority. Growing up is a process of slowly acquiring prestige and position, of being permitted to do longer and harder tasks commensurate with one's greater age, of having more people to command and fewer who may command one.

Every child in a household works, from the time he or she is five or six. When the oven is made, everyone, even the headman, cooks. The headman does the most important work of all, he dresses the pig. The mothers and the other fathers prepare the difficult foods, the young people skin the bananas and grate the breadfruit, the little children fetch leaves for seasoning and water for mixing puddings. So each child feels that he has a part in the work of the whole family.

As a result children think of their parents very much as they think of all the elders of the society, as those who have mastered all the elaborate tasks which they will some day learn to do, as Olympian people who play the most important roles in a world in which the children have a very real place. There is no feeling of play for children and work for adults; all work and all play, and the work is for the good of so many people that the children never learn to think of their parents as working specially for them. Children in Samoa do not think of adults as a different kind of people, but only as people who have learned more. There is a Samoan word *maufaufau* which means something like discretion. Children are taught that as they grow older they will acquire one discretion after another, for there is a separate discretion for every act, for social life, for mat making, for speech making. When they have learned them all, they will be middle-aged, as their parents are now, and if they are boys, they will be members of the council, if they are girls, they will be dignified wives of council members. The parents, that is the whole group of older relatives, stand for the fixed and grave order of the universe in which even the smallest child can learn to play a role.

Obedience? Russian Children Say No

Nucia P. Lodge

"I HAVE nothing to do with my father who is a priest. We do not correspond and I accept no support from him." The foregoing is a statement made by a young student seeking admission to a higher school. Or here is another which appeared in the advertising column of a recent number of the *Vecherniaia Moskva,* a worker's daily: "I publicly renounce my parents whose ideology is foreign to me." Then follow the signature, place of birth and age—seventeen. "I am rearing an enemy!" exclaims a frantic mother as the conflicts between her and the fourteen-year-old daughter grow more and more numerous. The girl is a member of Young Pioneers, a political organization for children. The mother is a member of the old privileged class. Already they disagree at every point. Doubtless in a year or so the girl will repudiate her mother as so many other young people in revolutionary Russia are doing today.

To be sure, the gap between the older and younger generations is true of all times. But never before in the history of mankind has the problem of "fathers and sons" been as acute as it

is in the Soviet Union today. Adolescence the world over is always critical of parents. In Soviet Russia, however, this attitude is much more fundamental than elsewhere. "Communism is the youth of the world, and youth must build it," says Maiakovsky, the Soviet poet. "The new generation is our hope," says the government. Millions repeat these statements. They appear in the press, on placards; they are flashed on the screen, heard over the radio. Youth is being repeatedly told that it is everything—the older generation is not so important, oftentime entirely useless. And the young generation is quick to grasp the importance of its new position in society.

Beyond Obedience

"Should children obey their parents?" the writer asked a great number of children recently in Soviet Russia, and the consensus of opinion seems to be that to obey parents is not necessary. If the father of little Paul forbids him to play with a Jewish boy, should the son obey when he knows that the Soviet regime strives to eliminate all race prejudices? The answer is an emphatic negative. If the mother of Nina wants her to go to church, whereas every child in Soviet Russia will tell you with an air of finality that "there is no God," should the little girl obey her mother? Again the answer is in the negative.

There are, to be sure, parents whose opinions children might respect. They are active workers in government institutions, many of them members of the Communist Party. But under the present conditions of life in Soviet Russia and with the changed position of woman, both parents as a rule are employed. In addition everybody in Russia carries a load of socially useful work after his regular day's labor is over. And the amount of this work increases in proportion with the responsibility of one's position. Members of the Party are expected to carry a heavier load than the average citizen. Parents, and particularly parents who might exert the right kind of influence upon their children, spend very little time at home. They consequently have practically no control over them. Moreover, the stability of the family as an institution in Soviet Russia is greatly shaken. The ease with which divorce is secured, ties of long standing broken, and new alliances entered into is too obvious to pass unnoticed by children. The position is firmly taken in Soviet Russia today that the family as an agency in shaping the younger generation should play a relatively minor role.

Likewise the status of the teacher is greatly changed. Even a very little child in Soviet Russia knows that the Communist Party is the supreme authority. Children are also perfectly aware of the fact that theirs is a government of workers and peasants, while most of the teachers are the product of the old school. The children question the authority of the teacher at every point. They are critical not only of the contents of instruction, but even of the manner in which material is presented to them. A case came to my attention of a teacher who in her enthusiasm for Tolstoy referred to him as a revolutionist. The children questioned this statement. Tolstoy was religious, he was mystical. Lenin would not have ranked him as a revolutionist. Was not the teacher wrong? She was pressed vigorously until, in true Soviet fashion, she had to confess her error.

"Are you not encouraging among your children an attitude of contempt toward their parents?" was the question the writer asked an educational leader in Moscow. "We have nothing against contempt for parents who merit it," was the reply. "Our children are free. They respect knowledge and tact in adults. They do not respect their elders out of fear or mere tradition." Then with a merry twinkle in his eyes he added: "We have an old age pension. Is this not proof of our respect for the aged?"

Reversing the Old Order

Formerly the education of youth was doubtless relatively simple in Russia. The hero in Pushkin's *Eugene Onegin,* says: "My uncle . . . compelled respect." The superiority of adults was not to be questioned. Children were shut up in a world of their own. The expression of private opinions and participation in serious tasks had to be postponed until they had grown up.

The Bolsheviks say: "We are against the building of a separate children's world. Children are part of our society and they can help shape it." And so they do. Soviet children participate in every government campaign, whether it is liquidating illiteracy, subscribing to government loans, or encouraging individual peasants to join collective farms. They are doing worth while tasks and are enjoying the responsibility intrusted to them. As a leading Communist argued, when the writer suggested that perhaps children should not be asked to bear the obligations of adults so early in life: "If poor children in capitalistic countries can suffer, if there are still innumerable cases of the exploitation

of child labor, why can we not make our children happy participants in the building of a new order?"

The Power of Group Opinion

And this brings us to the question which the reader is doubtless wondering about. If the family has little control over the child, if the authority of the teacher is greatly reduced, what then is the agency which influences the Soviet child? Without any doubt it is the group approval or disapproval of the organized body of children. Every school in Soviet Russia has self-government. Likewise every school has a cell or chapter of the Young Pioneers, a Communist organization enrolling children between the ages of ten and sixteen. While primarily a political organization, it has a code of honor, loyalty and responsibility that might well be applied to any group of children in any country. The essential thing is that the organization has a discipline to which it holds every member responsible. Children themselves are the judges of the offenders, and the disapproval of the group is a thousandfold stronger morally than any punishment by either parent or teacher.

The Pioneers work together with the Little Octobrists who are their younger brothers and sisters, and in turn receive their directions from the Komsomol, an organization for young people of fourteen to twenty-three. Usually a member of the Komsomol supervises the work of the Pioneers, and a representative from the Pioneers leads a group of the Octobrists, and the whole army of these organized boys and girls regard themselves, and in truth are, guardians over the rest of the Soviet children. They constitute the most active element in the children's population of Soviet Russia.

Competition in a New Guise

This account would not be complete without mention of socialistic competition between parents and children. Its underlying principle and ultimate goal are social welfare rather than personal gain, as is the case in ordinary competition. With the launching of the Five-Year Plan in 1928 this new type of competition received a great impetus. In its practical application to life it assumed the form of contracts. Thus there appeared contracts between two factories, between a factory and a school, between two schools, or between separate groups within one enterprise. In every case the parties of a contract pledge to a certain amount of work in the interests of a group, an entire organization, and ultimately for the benefit of the state. Socialistic competition between parents and children is of a somewhat later development. The following is a sample of a contract entered into between mother and daughter.

"I, Pioneer Lida Bobrova, pupil of the sixth grade of School No. 59, challenge to socialistic competition my mother, employed at the factory Dynamo. On my part I promise not to miss one day at school and to be promoted into the next grade. I further promise to help my schoolmates who are lagging in their work . . . From my mother I request: to increase the turnover of her factory and to improve the quality and lower the cost of production. I further expect my mother not to stay away from the factory for trivial reasons and to be a conscientious worker."

The children of the Soviet land are apparently learning and at the same time teaching their elders. And while the wisdom of this procedure, from the pedagogical point of view, might be questioned, new and hitherto unknown comradely relations develop between parents and children as a result of these contracts. Certainly this is a very hopeful phase in the Russian situation.

Weighing Assets Against Liabilities

In conclusion a few words might be said by way of characterizing these children. First and foremost, they are children—healthy and happy looking children. To imagine that participation in worth while tasks and the bearing of responsibility tend to make of them stunted adults is to be grievously mistaken.

On the negative side an element of cruelty seems to be present in these otherwise charming young people. Apparently the school and the children's organizations, while successful in instilling hatred toward the enemy, are not so fortunate in infusing the children with sympathetic understanding.

They are, however, remarkably intelligent. During his recent sojourn in Soviet Russia, Doctor Counts of Teachers College had occasion to address a group of some eighty children. At the close of his brief talk he received in written form thirty-four thoughtful questions on such topics as education, economics, industry, politics; questions which would do credit to American college students. Yet these were children between the ages of thirteen and sixteen. Little wonder that the Communist Party is putting their faith in the young generation.

Study Group Department

CÉCILE PILPEL, Director
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This study material is presented for the use of interested individuals or groups having the topic of this issue on their regular programs. The study outline is based on the articles. Questions and discussion are taken from study group records.

PARENTS' QUESTIONS AND DISCUSSION

A mother finds that whenever she steps in to deter her three-year-old from doing something dangerous or forbidden, he is furiously resentful. He often says "Go away—I don't like you!" The mother fears that this strong feeling may interfere with his affection for her.

It is inevitable that the child should resent certain deprivations which he cannot understand, and which he associates with the person in charge—usually the mother. If these encounters constituted the only contacts between them this would be cause for concern. But the mother also has many opportunities to build up relations with the child on the positive side. She is a dispenser of fun and privileges, as well as a bulwark of comfort and strength when he is hurt or in trouble. If there are no subsurface causes of tension or conflict operating in the relationship there is no cause for concern in the child's momentary resentments.

In a home where the mother is away at work all day and the father works largely at home, the children have grown accustomed to going to their father for the kind of "mothering" called forth by minor injuries and difficulties. They continue to do so even when the mother is at home, and she is concerned lest this reversal of the parental roles affect the children's attitudes toward her.

Such a situation calls for a conscious effort to draw the mother in wherever possible. As the children grow older, and their bedtime is later, she can have some time with them at the end of the day. The father can suggest that certain needs arising during the day be held over for mother's attention in the evening. Some procedures, such as bathing and going to bed, can possibly be arranged at an hour when mother can participate. If her interest and affection are real, these will register with the children even though their actual contact with her is not continuous.

A ten-year-old girl criticizes her father's manners by the criteria she has been taught at the private all-day school she attends. Her father feels that her respect for him is threatened by her sense of superiority.

Every child, by virtue of *being* a child, feels inferior to the adults in the environment and delights in opportunities to reverse the positions. Parents, being older and more secure, can afford occasionally to allow the child to enjoy this expression of superiority. If the parent-child relationships are otherwise wholesome, this father's claim to his child's respect is based on more fundamental considerations than his manners. The child's criteria and appreciation will, however, have to be expanded to include that fundamental of all "good manners"—the withholding of direct criticism of others.

A boy of twelve, planning a party of boys and girls, asks his mother to be away from the house during the party. She is somewhat hurt by this request, and uncertain whether to comply.

There are two possible explanations of the boy's request. He may fear that the mother will disapprove of the kind of fun which he knows his companions will want, and perhaps resents the threat of her censorious attitude. On the other hand, the request may imply nothing more than his perfectly legitimate desire to be host in his own right—with the sense of power which this offers. With adequate advance preparation of games and things to do, these twelve-year-olds will doubtless be able to amuse themselves without an adult's obvious presence. The boy should be allowed to take much of the responsibility for the planning and running of the party. Nevertheless, no party of children of twelve can be left altogether unsupervised. The mother

or some adult should be available (not secretly, but decidedly in the background) to step in if need arises.

Just entering her teens, a daughter is becoming painfully aware that her mother does not dress well, and begs her to "dress as the other girls' mothers do." The mother is not at all interested in clothes but wonders whether this is going to affect adversely her relationship with her daughter.

CHILDREN have a strong need to "belong"—to be as others are—and this is likely to be particularly so at the onset of adolescence when there is a deepened self-consciousness. This desire for conformity embraces also those with whom the adolescent has ties of affection. If the mother will accept the situation graciously she can turn it to good account by inviting the girl to help her with suggestions and advice for improving her appearance. Such an invitation may have value in several ways. It will, in the first place, signify her willingness to cooperate in an interest which the daughter has at heart. Besides this, it will give the girl a feeling of superiority and power which is indicated as one of her needs at this time.

A girl of sixteen is impatient of her mother's "old-fashioned" ideas in regard to sex and social relations, and deeply resents her uncompromising attitude toward "petting." How can this mother maintain her own standards without losing her daughter's confidence?

IF the mother's ideals represent the results of independent and thoughtful conclusions, rather than blind adherence to tradition, the daughter must at least respect her sincerity. The mother's standards and ideals, as well as the validity of her judgments, must certainly have impressed the daughter by the time she has reached sixteen. A detached presentation of her own view, without any attempt to coerce, will retain the child's confidence in her mother however much their standards and ideals may diverge. In regard to social relations it is important, however, that the mother differentiate between questions which involve basic standards of human relationships and those which involve merely the customs and manners of the day.

A father and mother, both very "modern" in their views, pride themselves that they have refrained from impressing their ideas upon their children, who are thus left free to evolve their own ideals.

THERE is, of course, some difference between *telling* children what to believe and making them aware of what *we* believe—but it is a difference in form only, since both are methods of indoctrination. In the very challenge to "evolve their own ideals" the children are being impressed with the parents' revolt against their own traditions and their failure to find new sanctions. By absolving themselves from setting patterns for their children, these parents have still not insured the children's freedom to evolve their own. Since it is in the nature of human kind to look for patterns in those around them, we may expect these children to accept ideals and values from someone in the environment. If we have arrived at our own evaluations and standards through years of living, there is no reason to deprive our children of the fruits of our mature thinking and experience.

A mother whose interests incline toward intellectual reading and fine music regrets that her children are bored by her forms of recreation, while she cannot enter into their enjoyments which run largely to movies and radio comics.

IF the children are exposed to good music and good literature in the home they will have ample opportunity to develop a taste for these, especially if no pressure is brought to bear upon them. Sometimes such wide divergence from the home pattern of taste signifies a protest against the demands of a too rarified atmosphere. A superior attitude toward their chosen forms of entertainment may serve only to intensify this protest. The mother will best retain the children's respect for *her* intellectual interests by honestly respecting *their* type of enjoyment. After all, there is valid entertainment to be derived from the movies and comics. If the mother will study her children's tastes and try to interest herself in the best of the type of entertainment which they enjoy, this attitude on her part will suggest a basis on which to build mutual appreciation of her more mature and developed tastes.

The parent who is often compelled to say "I don't know" in reply to her children's numerous questions wonders whether her admission of ignorance will undermine their confidence in her wisdom in other respects.

IF the parent's response expresses her lack of concern with the child's questions, the child will undoubtedly feel this lack of interest and be left with a sense of disappointment and possibly resentment. There is a way of saying "I don't know" which instead of closing the conversation suggests "Let us find out." Where the parent thus

invites the child to a cooperative search for knowledge, their relationship is enhanced by a bond of mutual interest, and no loss of respect is likely.

A mother questions the advisability of discussing the life problems of other people in the presence of her growing children.

If the "discussion" is in the nature of "gossip" it is likely to be flavored by a certain malicious joy in other people's discomfort or misfortunes. If, however, the discussion is in the nature of serious concern for the problems and difficulties of others the children will know that these are human affairs, discussed with a view to clarity and intelligent understanding. Much of the import and significance of such discussions will undoubtedly go over the heads of the young people. But they will gather, nevertheless, that human situations are here viewed with human concern; and this has value.

STUDY MATERIAL
WHAT CHILDREN THINK OF PARENTS

Topical Outline

1. Mother and Infant
   - Infant's early need entirely for physical care and comfort
   - General feeling of security centered in mother
   - Gradual development of emotional attachment of child to mother
2. Parental Authority
   - For small child parent is source of authority and control
   - Parent is first interpreter of law and guide to behavior
   - Indirect control through example and tradition
3. Development of True Freedom of Thought
   - Need for early practice in action, exercise of independence
   - Value of consistency and reasonableness in home
   - Recognition of child's need for successive loyalties
4. Bases of Child's Appraisal of Parents
   - Group influence on child's view of parents
   - Child's interpretation of parents' motives—of parents' behavior

Problems for Discussion

1. List five qualities which would in your opinion be essential to the development of a wholesome relationship between mother and a small child. In what ways would you modify these qualities if you substituted nursery school teacher for the mother?

2. How can we avoid the development of overdependence in a home where friction and disharmony do not exist? Will the child inevitably be handicapped in relations with the outside world by the sense of security which he has experienced in the home?

3. How does the parent know what degree of indoctrination the child is absorbing from his home and social relationships?

4. In how far should the parent strive consciously to set a pattern for growing children? Cite examples where this has been done successfully—unsuccessfully.

5. At what stage in the child's development should training for responsibility begin? What concrete forms can this take at 3, at 12, at 16?

6. Is it inevitable that parents should seem to their adolescent children out-dated and old-fashioned? Is this wholly undesirable? Discuss.

Reference Reading

Coming of Age in Samoa
By Margaret Mead. Wm. Morrow & Co. 297 *pp.* 1928

Concerning Parents
The New Republic. 284 *pp.* 1926

The Family
By Edward Byron Reuter and Jessie Ridgway Runner. Mc-Graw-Hill Book Co. 615 *pp.* 1931

The Inner World of Childhood
By Frances G. Wickes. D. Appleton & Co. 380 *pp.* 1927

Introduction to Mental Hygiene
By Ernest R. Groves and Phyllis Blanchard. Henry Holt & Co. 467 *pp.* 1930

The New Education in the Soviet Republic
By Albert P. Pinkevitch. John Day Co. 403 *pp.* 1929

Parents and the Pre-School Child
By William E. Blatz and Helen Bott. Morrow. 340 *pp.* 1929

The Process of Human Behavior
By Mandel and Irene Sherman. W. W. Norton & Co. 227 *pp.* 1929

The Psycho-Analytic Study of the Family
By J. C. Fluegel. International Psycho-Analytical Press. 259 *pp.* 1921

Self-Reliance
By Dorothy Canfield Fisher. Henry Holt & Co. 263 *pp.* 1929

The American Family (journal).
The Annals of the American Academy of Political and Social Science. March 1932

Parents' Questions
Pamphlet published by the Child Study Association.

Book Reviews

Parent Education. White House Conference on Child Health and Protection. The Century Co., New York. 354 pp. 1932.

From the Committee on Education and Training of the White House Conference on Child Health and Protection has come a volume which may well be called a milestone of progress in parent education.

Parents' need for guidance has long since found recognition in the work of many individuals and groups, but it is only within the past decade that there has been in the United States an organized parent education movement functioning under that name. Yet in this comparatively brief time it has grown both in scope and in standing to an extent now officially testified to by this comprehensive and authoritative survey. This survey gives a detailed and accurate picture of the present status of parent education, including material, methods of approach, and the set-ups in which this work is carried on. Programs of organizations entirely devoted to parent education work are presented, and also the parent education work carried on by a large number of university departments, federal, state, county and other organizations for which parent education is becoming an increasingly significant function.

The section of most general interest will perhaps be that which illustrates the methods by which parent education is carried on at the present time. Here we have a compact kaleidoscopic view of how the parent is actually reached by these varied agencies with their different needs and objectives. There are descriptions of many methods and techniques — study groups, individual consultation, teaching the parent by participation, as in nursery schools, and by the various devices and techniques which have been adopted for adult use from the progressive education movement. Following this we have glimpses into the actual procedures of many different centers. In her very able introduction to this section Miss Flora M. Thurston, Executive Secretary of the National Council of Parent Education, has outlined the immediate and ultimate objectives of the study and has shown the tremendous influence of the parent education leader both as a personality and as a teacher. The names which have become synonymous with parent education in the United States during the past few years are practically all to be found among the contributors. As the product of their generous cooperation the volume as a whole is a composite picture of the very best in current thought and practice.

In its very nature the book is a survey of the existing status of the movement, which because of its completeness and accuracy, will find a welcome place on the shelf of everyone interested in parent education. In addition, Mr. Eduard C. Lindeman of the New York School of Social Work has contributed an exposition on the "Sociological Background of Family Life." This, with the paper of Mrs. Sidonie Matsner Gruenberg, Director of the Child Study Association, on "Parent Education and Child Welfare," raises the whole out of the ranks of a factual survey of what has already been accomplished and focuses attention on the widening horizons of parent education.

Bird S. Gans.

Lives in the Making. By Henry Neumann. D. Appleton & Co., New York. 370 pp. 1932.

The keynote of the book appears in the subtitle, *Aims and Ways of Character Training.* Throughout, the author stresses the positive rebuilding of the social structure, giving innumerable concrete examples taken in part from history, in part from the common experiences that many of us live through.

The book is divided into several large headings. The first entitled "What Home and Community Can Do" deals with changing standards in the family and society. The chapter on homemaking and sex, of outstanding value to parents, in no way glosses over the difficulties, but presents them squarely while offering at the same time many helpful suggestions.

The section on "Where Psychology Can Help" is especially recommended to teachers. Without delving into the pathological, the author discusses mental hygiene principles and their application to the everyday situations of the everyday child. Several case histories are skillfully worked out, and while they have no "fairytale" endings, they point hopefully to the future.

"What Schools Can Do" also contains much that is worth while for the teacher. In regard to schools, one might wish that everyone would take to heart the precept, "our major concern is not the

product, but what happens to the producer." Because of the author's experience as a settlement worker, teacher and religious leader, his comments on the curriculum of teacher training and on moral instruction are very illuminating. The entire book is provocative rather than controversial; the material is thoughtfully and sincerely presented in a particularly readable style, and offers much that is sorely needed today. A carefully classified bibliography is appended.

VIOLET A. JERSAWIT.

The Modern American Family. The Annals of the American Academy of Political and Social Science. March 1932.

Donald Young, the special editor of this issue of *The Annals,* states in the foreword: "Our purpose has been to secure summarizing and interpretive contributions which might afford readers a comprehensive view of the historical background of the American family, a descriptive account of its present form and function and an analysis of the efforts being made to improve and stabilize this basic social institution."

The material presented forms, as it were, a composite of a family portrait, representing many generations, where one can discern some definite characteristics akin to all from the oldest to the youngest, the medieval social setting through to the twentieth century picture. The man-created society indicated in the "background" chapters persists, though not as consciously recognized nor as authoritatively powerful. Another striking similarity in kind is that woman's role, prior to the industrial revolution, was not only that of wife and mother, but also, partner in the economic contribution of the family. Conditions demanded that husband and wife work together in the home on a common industrial enterprise.

From the nineteenth century "woman-in-the-home" ideal, described in the paper "Gainfully Employed Women in the Family" by Viva Booths, has emerged an ever-increasing number of wage-earning wives; women who work from economic necessity and "in no sense as a right and privilege." The writer goes on to say that "it is not altogether inconceivable that we may come to regard the economic independence of women less demoralizing, certainly to women if not indeed to the family, than the old order where marriage grew to be regarded as a means of livelihood."

In "Social Change and the Family," Lawrence K. Frank considers the young people's dilemma in this confusing panorama, and indicates that if they seek to understand the influence of changing social and economic conditions upon the home and the family, they must "go behind the housing, the conveniences, and the thousand-and-one changes of material culture."

James S. Plant, in "The Child as a Member of the Family," touches on the vital question of "belonging"; the child's need to belong and the family's need for the child. On the basis of the individual yearnings that make up the family group, the writer conveys the impression that the family as a group will continue if the individuals within feel that "they need this group for their own life purposes."

Under the section "Efforts at Family Stabilization" appear a number of intensely interesting contributions by J. P. Lichtenberger, Ernest R. Mowrer and Clifford Kirkpatrick. Such topics as marriage and the law, divorce and remarriage are presented by the authors from varying points of view.

Thomas D. Eliot's contribution, "The Bereaved Family" reveals what possible changes occur in the family as a result of bereavement. "Guidance for Marriage and Family Life" by Ralph P. Bridgman, is a study "concerned with marriage and family life guidance as it is now being practiced professionally in social work, religion, medicine, law and education."

Many equally deserving articles cannot be reviewed here because of the limitations of space, but the three last papers which relate directly to parent education, seem especially pertinent. "Parent Education and the Colleges" by Helen Merrell Lynd, outlines a philosophy of education to meet the needs of the future wife and mother. "Education of Children for Family Life" by Sidonie Matsner Gruenberg and Benjamin C. Gruenberg, reviews family history in terms of family patterns, the school's contribution, ways and means for parents to become better parents, the need for cooperation of school and home, and the need, particularly on the part of the young parent, for a perspective. "Parent Education" by Ernest R. Groves, completes the contributions to this volume. Dr. Groves includes specifically "education for father," as an important part in the bringing up of the child, in order to insure a common educational approach.

There is of necessity much overlapping in content, yet each contribution injects a special aspect of the family situation and its problems. Individual readers, but social workers and parent educators in particular, will find much valuable up-to-date material, provocative of thought and discussion. The volume is well indexed as to subjects and authors.

BERTHE GOODKIND.

In the Magazines

Educational Disabilities and Emotional Adjustment. By Phyllis Blanchard. The Vocational Guidance Magazine, January 1932.

Discusses the various emotional factors, as fear, insecurity and inferiority, which may be primary or contributing causes in school failures. Illustrative cases cited, with suggestions for remedial teaching.

Elementary and Secondary Education for Family Living. By Ellen Miller. Journal of Home Economics, March 1932.

Showing how the school can educate for family living by "focusing attention upon information, attitudes and experiences which actually function in family life."

Helping Children to Study. By William H. Cunningham. Delineator, March 1932.

Ten Commandments for parents outline the fundamental principles which point to ways and means of "helping children to study." Not only the technique of work is considered of great importance, but the environment and stimulation to which the child is exposed.

Mental Hygiene's Challenge to Education. By Harvey W. Zorbaugh. Journal of Educational Sociology, February 1932.

The problem child, so-called, whether a recognized disturbing factor in the classroom or not, continues to be exposed to what the author terms "haphazard emotional developments." A preventive educational program to lessen quantitatively adult social maladjustment must be based on a philosophy of education, "neither curriculum centered, nor child centered, but life centered."

New Trends in Indian Education. Progressive Education, February 1932.

This issue concerns itself with conditions, educational ideals and purposes in the schooling of the American Indian child. The magazine is delightfully illustrated with pictures of children at work and play, art work, basketry and children's toys.

Sidelights on Parent-Child Antagonism. By Gregory Zilboorg. The American Journal of Orthopsychiatry, January 1932.

Dr. Zilboorg feels that it is more than a truism to study the deeper psychology of the parent in order to help the child. He points out that hostile impulses often are hidden by the "benevolence of the parent" and that unless these impulses are checked very early, the child may become neurotically submissive. He cites a number of very interesting cases to bring out the validity of his statements.

The Relation of Left-Handedness to Behavior Disorders. By Ira S. Wile. The American Journal of Orthopsychiatry, January 1932.

Dr. Wile from his long and varied experience in the study of school children presents here some very interesting data on left-handedness and its sequelæ. As a result of his study he feels that from the standpoint of medicine, psychology, pedagogy as well as orthopsychiatry, it is imperative that some appreciation be given to the significance of handedness as a factor in determining the status of the total personality as evidenced in behavior.

Viewpoints on Stuttering. By F. W. Brown. The American Journal of Orthopsychiatry, January 1932.

This article includes the opinions of many experts on the problems related to stuttering, and their suggestions as to the procedures essential to solve them.

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News and Notes

THE summer Institute of Euthenics at Vassar College is offering at its 1932 session from June 29 to August 10 a program of formal courses, lectures, discussions and personal conferences to parents, teachers and others interested in the family group and its problems. "The Institute is a school for adults who are seeking effective aid in solving problems of child rearing, personal and family adjustment, and who are anxious to keep abreast the latest findings in education for family life." Leaders in their fields will present courses in child development, mental and physical health, interior decoration, household technology, family living, family economics, and a training course in parent-education leadership. A nursery school for children, two to five years old, will be conducted in connection with the Institute, where parents may observe and discuss with the directors the methods of handling their children. The problems of the parent-child relationship are discussed from many angles and suggestions made for smoothing out the difficulties there involved. For full information concerning the courses write the Director, Institute of Euthenics, Vassar College.

Institute of Euthenics at Vassar

Word pictures of their parent education programs were presented to a conference on Parent Education and the School held in Washington, February 19 and 20, by public school representatives. Following these presentations there developed discussions of several aspects of the broad problem of organizing and operating parent education programs in public school systems. Participating schoolmen emphasized the importance of keeping parents aware of the philosophy and methods of the school, in order that the home might cooperate more intelligently. Several parent education workers present called attention to the values which accrue to home, to children and to communities when parents come to feel the need of and go to secure education for themselves. The genius of the parent education movement today lies in its being a folk movement. This conference is one of several being conducted by the National Council of Parent Education in connection with the annual meetings of professional groups.

Parent Education and the School

The Camp Directors Association will hold a three-day exposition beginning with April 14 at the Pennsylvania Hotel, New York City. The objective is to bring before the public the increasing importance of camp experience in the development of the child. Cooperating with the Association and taking active part in planning the program and arranging the exhibits are the leading organizations interested in child welfare. In addition to reports and records of work already accomplished in organization, administration, activities and projects, there will be exhibitions of source materials and new methods that will be of inspirational value to all camp workers. Parents and children will be especially interested in the group of Indian costumes, the colorful settings and the many actual features of camp life which will be reproduced. The program will also include excellent speakers and opportunities for discussion.

Camping and the Out-of-Doors

Pittsburgh will hold its first Parents Institute on April 28 and 29 at the Hotel Schenley, under the Committee on Parent Education of the Mental Hygiene Society. The sponsors for this Institute include the universities, educational groups and civic organizations of Pittsburgh. Following this meeting, the announcement of a definite program of parent education for the city is contemplated. Mr. E. C. Lindeman has been counseling the Pittsburgh project since early fall.

Parents Institute in Pittsburgh

John Dewey, Charles A. Beard, William B. Munro and Stuart Chase are included in the list of speakers who are to give a series of radio lectures on civics and government under the auspices of the Committee on Civic Education, appointed by the National Advisory Council on Radio in Education, with the cooperation of the American Political Science Association. The

Radio and Civic Education

series will be broadcast on Tuesday evenings from 8:00 to 8:30 beginning April 5, over a nation-wide network of the National Broadcasting Company.

The purpose of the lectures is to present careful, timely statements on subjects of current political interest. Among the topics to be discussed are the significance of the coming national, state and local conventions; primaries; foreign and domestic policy; and existing party alignment. It is expected that these lectures will be followed by other weekly lectures over a period of years.

Childhood Education Convention

The Association for Childhood Education will hold its annual convention in Washington, D. C., from May 4 to 7. The four-day program has been so arranged as to leave ample time for business meetings, committee conferences and group discussions. In addition, it will include addresses by such prominent speakers as Hon. Ray Lyman Wilbur, Secretary of the Department of the Interior; Dr. George D. Stoddard, Director of the Iowa Child Welfare Research Station, University of Iowa; Dr. William H. Kilpatrick, Professor of the Philosophy of Education, Teachers College, Columbia University; Mrs. Arnold Gesell of New Haven, Connecticut; and Dr. Ernest R. Groves, Research Professor of Sociology, University of North Carolina. A commercial exhibit of modern equipment and supplies suited to the levels of development of children from nursery school through the third grade will be on display during the convention. The exhibit material on reading and records will be related to group discussions.

National Boys' Week

National Boys' Week will be observed this year from April 30 to May 7. The celebration is "a yearly reminder of the priceless qualities of youth," and is intended to assure community-wide recognition of the boy as an integral part of the economic and social life of the community and the nation, to awaken a public consciousness that responsibility for the coming generation is an obligation of the present one, to promote the development and preservation of character by stressing the ideals of the boy movement, and to afford the boy an opportunity to express appreciation to the community for the benefits conferred by schools, churches, governments and homes. The manual of suggestions for the preparation of a complete program for each day of the week may be obtained from the National Boys' Week Committee, 211 West Wacker Drive, Chicago.

Some Recent Books About Nature

"The year's at the Spring"—and it is time to think of refurbishing one's nature library!

Raymond T. Fuller in *The Doorway to Nature* has written a book for the average person who has a desire to know the outdoors better but who lacks the confidence to make a beginning. The author's contagious enthusiasm, his intimate knowledge of the outdoors, together with his practical turn of mind, encourage the future naturalist to start right in, in his own backyard or neighborhood. Mr. Fuller provides a number of common objectives.

"Would it not," he asks, "be putting the cart before the horse, or rather, the muffler before the fan, to expect a person to work out for himself beforehand a list of the things he does not know about, in order that he may seek them out?" Therefore he humorously arranges for the attainment of the degree of bachelor, master or doctor, and for the less ambitious he outlines a beginners' course in insects or plants. Samples of the requirements for the bachelor of arts are: a humming bird's nest; a laying of turtle eggs; migrating loons passing over; the ant lion at work; watching one of the giant silkworm moths emerge from cocoon; identifying fifty insects or fifty plants; taming a chipmunk to eat from your hand; learning how the katydid talks; learning to call twenty trees by their "first names"; and so on.

Mr. Fuller's gay, compelling style, frequent anecdotes and freedom from pedantry make *The Doorway to Nature* an inviting entrance to nature's school.

The same author has given us, in *Along the Brook*, a handbook for those whose trail takes them to a brook or quiet waters. All kinds of living things, in, by and under a brook—birds, plants, fish, bugs, worms and plants are concisely described. The illustrations are somewhat sketchy aids to identification, but the little volume remains, nevertheless, a most useful and reliable guide.

Eric Daglish's *Life Story of Beasts* is a beautiful book laden with information, excellently written. The author's observation is keen and accurate, his style is simple and restrained. Mr. Daglish discusses "the courtship of beasts, beasts as parents, beasts as hunters and as hunted." This treatment of animals according to function rather than species is most stimulating. He tells about the better known mammals such as elephants, rhinoceroses, tigers, zebras, camels, whales and monkeys, and gives fasci-

nating sidelights on such beasts as the sloth, the giant anteater, the bladder-seal and the okapi. The author, an English naturalist, is also a distinguished artist, and has illustrated the volume with woodcuts that match the beauty of his prose. The animals are faithfully portrayed, done in exquisite line and pattern, in luminous black and white.

From the same author we have this year a little handbook which describes the less familiar as well as some of the more common birds. *How to See Birds* tells how to attract birds, describes their beaks, feet and feathers, their song, nests and eggs and their seasonal habits. There are several useful diagrams of feeding and nesting places and many beautiful woodcuts. The illustrations, being in black and white, are not very helpful in identifying the birds. Nevertheless, the book will be a very welcome supplementary bird book for the nature lover.

We welcome a new edition of Frank M. Chapman's *Handbook of Birds of Eastern North America,* for its revision renews our interest in this excellent guidebook. It has been samewhat enlarged, chiefly in the introduction, and some new material has been added to general content as well. But it remains a handbook in size. Those who are familiar with Chapman's work know that it is profound, authentic and complete. Anyone who is serious in his study of birds will want this book in his library.

Seven insects—bees, wasps, crickets, grasshoppers, spiders, dragonflies, ants — are the subjects of Dorothy Waugh's *Among the Leaves and Grasses.* The life history and habits of these insects are accurately and dramatically described. The style is simple and clear so that the beginner, of whatever age, might find this book helpful. It is a pity that the general excellence of the material is smothered in a format that is ostentatious and distracting. The illustrative sketches themselves are clear and serve their purpose of identification; but there is a redundance of color and ornamentation that increases the price while it actually decreases the value of the book.

For those who enjoy visiting a zoo the stories told by Raymond Ditmars, in *Strange Animals I Have Known,* are entertaining and informative. The author is Curator of Reptiles and Mammals in the New York Bronx Zoo. In this book he dramatically relates his own experiences of over twenty-five years, including encounters with python snakes that go on hunger strikes, and militant elks that maltreat

MARY WIGMAN

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their mates. Excellent photographs enhance the volume whose chief value, apart from its charm, is to make the animals in the zoo seem less like museum specimens and more like living fellow creatures.

CLARA F. BLITZER.

Sir James Jeans, the famous British astronomer, in his latest book, *The Stars in Their Courses,* gives a vivid and enthralling account of modern astronomy. In writing of the heavenly bodies and the immensity of space, he uses such excellent and concrete analogies that the concept of worlds a hundred and fifty million light years away, even the Einstein theory, become vivid and comprehensible ideas. The book is fully illustrated with excellent photographs and is written in such clear non-technical style that it should prove an exciting experience to the scientifically inquisitive young person of high school age.

W. Maxwell Reed has also given us an interesting book for young people on this difficult subject. *The Stars for Sam* presents, in an attractive volume, a clear and somewhat simplified exposition of the science of astronomy, stressing the history and nature of scientific study in this field, and the uncertainty of modern theory. Unlike Mr. Reed's earlier volume on evolution, the present book is addressed to the high school reader.

JANICE H. BORG.

Along the Brook.
By Raymond T. Fuller. The John Day Co. 81 *pp.* $1.50.
Among the Leaves and Grasses.
By Dorothy Waugh. Henry Holt Co. 99 *pp.* $2.50.
The Doorway to Nature.
By Raymond T. Fuller. The John Day Co. 284 *pp.* $2.50.
Handbook of Birds of Eastern North America.
By Frank M. Chapman. D. Appleton & Co. 581 *pp.* $5.00.
How to See Birds.
By Eric Fitch Daglish. Wm. Morrow & Co. 128 *pp.* $1.50.
The Life Story of Beasts.
By Eric Fitch Daglish. Wm. Morrow & Co. 224 *pp.* $3.00.
The Stars for Sam.
By W. Maxwell Reed. Harcourt, Brace & Co. 190 *pp.* $3.00.
The Stars in Their Courses.
By Sir James Jeans. The Macmillan Co. 173 *pp.* $2.50.
Strange Animals I Have Known.
By Raymond L. Ditmars. Brewer, Warren & Putnam. 375 *pp.* $3.50.

A selected list of *Books for Nature Study*, published by the Child Study Association, covers a wide range of subjects:—animals, birds, flowers and gardens, trees, insects, water life, geology, stars. This List may be obtained on request. The price is 20c a copy.

Comradeship as Children See It

(*Continued from page 227*)

ity, while youth is not inclined to submit to elders. but rebels against old traditions and ideals and resents all authority. In the investigation of mother and daughter relationships previously mentioned, this same paradox of attitude was found. Mrs. Leonard learned that the adolescent girl recognized her need of confidential relationships and deeply resented its curtailment, but at the same time she wanted independence from elders and was indignant if mother encroached upon her sacred personal affairs uninvited.

The survey of a mid-western industrial city as recorded in *Middletown* by the Lynds, shows the mother who devotes most of her time to her children to be considered "exceptional." Hundreds of high school boys and girls were requested to list ten possible desirable qualities of parents in order of merit. By far the majority of both boys and girls chose "spending time with his children" more often than any of the other nine for the father. They rated this same quality second only to "being a good cook and housewife" for mother.

In connection with a more extensive study the writer constructed a questionnaire covering several items which inquired into the child's evaluation of parent-child relationships within the home. The accompanying figures on eleven of the items give an indication of time parents give to their children. The figures represent percentages of "Yes" responses from over 500 elementary and high school children questioned. It must be kept in mind that these percentages represent children's attitudes of opinions, which may not coincide with facts.

Does your father play games with you? (72)
Does father help with your lessons? (47)
Does your father help take care of the children? (75)
Does mother help with your lessons? (62)
Does mother usually attend P. T. A. meetings? (49)
Does mother play with you? (60)
Does mother visit your school? (51)
Do you and your mother plan things together? (86)
Is mother usually interested in hearing about your school affairs? (95)
Are you and your mother interested in the same things? (91)
Does mother usually settle your disputes? (87)

In other words, 72 per cent of the fathers represented play games with their children, 47 per cent help them with their lessons, and so on. A study of these figures will show that some of the percentages are quite low and not to be recommended for the best possible family relationship concerned.

Such an array of findings as shown in the several investigations briefly discussed seem to show that

children think that parents of today tend to be too busy for them.

On the other hand, a warning note is struck at this point by Leta S. Hollingworth in her book *Psychology of the Adolescent*. This keen interpreter of the teens age holds that the parent who tries to be a "chum" or "pal" to his child is likely to become an embarrassment to that son or daughter. Perhaps this is because of illusions of youth, but there are only exceptional parents who can successfully participate in an adolescent group and be accepted fully by that group as one of themselves.

Some of the leaders in the child study and parent education movement are aware of these delicately balanced needs for freedom and for security and are trying to help parents keep the scale on an even keel between over-anxiety and laissez-faire. In this problem of deciding how much time to devote to their children, parents should learn to take all the cues they can get from their children and to weigh and evaluate these carefully before proceeding to make radical changes. If "a little child shall lead them," then surely the opinions of children as expressed in these various studies are strong enough to lead parents to weigh well the kind and quantity of comradeship between themselves and their boys and girls.

THE NATURE COMMITTEE

of the

CHILD STUDY ASSOCIATION

announces an

Afternoon Meeting on Tuesday, April 19

at 3:30

MR. RAYMOND FULLER

will speak at the

Child Study Association of America

221 West 57 Street

New York City

Mr. Fuller, author of *Walk, Look and Listen, Along the Brook,* and *The Doorway to Nature,* will tell how parents can make the most of the opportunities offered by the city environs in teaching children nature study. The Nature Committee, of which Mrs. Clara F. Blitzer is chairman, has arranged for an exhibit of nature material and simple tools for nature study.

Adolescent "Discontents"

(*Continued from page* 228)

queer so I went anyway, but I felt very badly having to lie about it to my father."

"When my mother sees me reading magazines she scolds me for 'wasting time on trash.' But I like magazines better than the books she buys for me."

"I'd rather not go to dances at all if I have to leave at eleven o'clock. I'm ashamed to have to tell everybody my mother makes me go home so early."

"There's nothing I hate worse than taking out a girl just because her mother is my mother's friend. I usually feel uncomfortable and so does the girl."

The Right to Be Themselves

Ambitions for children often have roots in the parents' longing to relive their own lives. These ambitions, taking little or no account of the individual's needs and choices, are responsible for many of the grievances expressed by adolescents:

"My mother insists on my studying the violin just so that she can accompany me on the piano. I'd be willing to take piano lessons if she'd let me, but playing the violin seems so useless."

The matter of school marks is often a bone of contention:

"Whenever I get a 'C' or a 'D' on my report, father says it's because I go out too much or stay up late, or read too much trash. I never bother to argue about it—what's the use?"

"My mother thinks I could get all 'A's' if I would only try hard enough. I know I couldn't."

Then the college question:

"My mother insists that I go to college."

"Last year my father said I could go out of town to college but now, because he heard some silly stories about some college girls away from home, he won't let me go."

"I do want to go to a practical arts school but mother insists that her daughter must be a college graduate."

"Our family are all lawyers so I suppose that's what I'll be. But I'd rather go right to business instead of to college."

The second type of dissatisfactions—those which suggest more significant sources of conflict between parent and child—often finds expression in protest, the form of which has little to do with its deeply rooted origins.

"I want to wear middies and skirts and sport shoes and I just *won't* dress up the way my mother would

like me to." This fourteen-year-old may be unaware that her radicalism in this matter of her clothes is only an expression of other resistances concerning which she is inarticulate.

"My mother is horrified by the disorderliness of my clothes closet and bureau drawers. I think I keep them that way purposely to annoy her!"

"My mother is shocked by my slang. I don't care if it annoys her—it doesn't bother anybody else."

One might cite endless examples of this type of youthful protest against strong forces operating in their relationships with their parents.

Even in their protests, however, we see many evidences that children want and need the occasional "strong hand" of restraint or denial. The seeming bravado of youth sometimes finds this a bulwark of strength, escaping behind the parental finality: "My mother won't allow me."

An illustration of this need is seen in the boy who asked permission to see a play that had been forbidden to his fellows. "Would you let me see that?" he inquired. When his very modern mother replied quite casually that she would allow him to go if he really cared to, he retorted, in unconcealed disgust—*"You would!"*

All this is not to say, however, that seeing ourselves as our children see us, we must try to remodel ourselves nearer to what they would have us. Obviously this is neither possible nor wholly desirable. Differences of age and viewpoint remain. There remains also the need for restricting, safeguarding and guiding youth in the light of our mature judgment. Parents can, however, learn to temper wisdom with expediency, to adapt protection to growing needs and powers, to offer guidance without coercion. From the young people themselves parents may, if they heed the signposts, learn what is significant and what is trivial, where to bring up the heavy artillery of commandments and where emphasis degenerates into nagging. To those parents who are alert and genuinely concerned these indices may serve helpfully in guiding their attitudes and relationships with their growing children.

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The Editors' Page

OUR children are growing up in—but not of—a world where economic law rules. They must develop attitudes toward money and the handling of it; but the safeguards placed about childhood give them less and less chance to learn by direct experience. This contradictory situation brings parents face to face with knotty problems calling for insight not only into child nature, but also into the large economic factors for which they must act as interpreters. Some parents overprotect their children by inculcating vague ideals and fine feelings instead of helping them to face the hard facts of life. Yet the very effort to face facts honestly leads other parents to substitute an almost equally vague synthetic "understanding" of problems which are actually beyond the grasp of all but specialists.

BETWEEN these two extremes, there are, however, some practical steps in training children in the use of money through noting the actual points at which the child's own daily life comes in contact with money. It may sound to those who do not question the old conventions like putting the cart before the horse, but actually learning *to spend* rather than *to earn* is today the child's first opportunity and need. On how the parents meet this need depends much of the child's emotional adjustment to the more and more complex money questions which increasing maturity will call upon him to solve. For habits and attitudes preserve the emotional coloring given them in early childhood.

IN times like these, when our elaborate economic system is passing through a period of far-reaching re-adjustment, we are more than ordinarily aware of the gap between the ideals held up before children and the actual practice of the market place. Parents may profit by this critical spirit to help their children bridge this gap in such a way that they will be able both to preserve their ethical standards and also to live their lives in the world of reality.

Louis F. Bubler

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OCTOBER

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